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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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From the American Magazine.

PRINCETON THEOLOGICAL SEMINARY.

Outline of the Introductory Lecture, delivered at the opening of the present Session. By PROFESSOR MILLER.

[CONCLUDED.]

VI. A sixth reason why there is not a larger amount of professional eminence among the clergy of our Church, is, that THE ATTENTION OF SO MANY OF THEM IS DIVIDED BETWEEN THEIR MINISTRY AND SECULAR EMPLOYMENTS.

Next to that which enjoins upon us as Ministers to *love* our Master's work, there is no precept of the Bible more important than that which requires us to "GIVE OURSELVES WHOLLY TO IT." The Minister's head, and heart, and hands, and tongue, ought to be every hour filled with his official labours. Studying, preaching, conversing, visiting from house to house, praying, and planning for Christ, ought, every day, to form the sum total of his occupations. He ought to have but ONE OBJECT constantly before him, "in going out and coming in, in sitting down, and in rising up" —the promotion of the Redeemer's kingdom. The question, how far a clergyman's attention being drawn off to his *Farm* or his *Academy*, is a *necessary* evil, is foreign to the present inquiry. That it *is* an EVIL—a deplorable evil, is all that is maintained; and just in proportion to the degree in which it prevails, will be its interference with professional eminence and usefulness. And that people who, by their parsimony, render these secular attentions of a Pastor necessary, labour under a blindness to their own interest, and an infatuation, truly deplorable.

VII. The last reason which will be assigned why there is not, at present, a larger amount of professional eminence among the clergy of our church, is that for the last 20 years, their lives have been LESS STUDIOUS AND CONTEMPLATIVE, AND MORE ACTIVE THAN FORMERLY.

We have reason to be thankful, that, within the period just mentioned, many new forms of ministerial labour, and new means of ministerial usefulness, have been introduced into the church, and have occupied a large portion of the time both of Pastors and Missionaries. A minister who would keep pace with the institutions and demands of the day, must devote four-fold as much of his time to public engagements, as was called for 20 years ago. Now, while this fact furnishes a most important argument in favour of candidates PREPARING THOROUGHLY before they enter on the work; it also furnishes a reason why so few ministers, during the period in question, have found time enough to attend to their own PERSONAL CUL-

TURE and IMPROVEMENT. Never was it more necessary for the Ambassador of Christ to cherish that decision of character which WILL find or make time for study, amidst all the pressure of publick engagements. To those who wish to learn their duty in this respect, the example of the celebrated *Ambrose* of *Milan*, furnishes at once, an admirable model, and a most instructive lesson.

The foregoing enumeration of reasons, suggests to Candidates for the Ministry the following Counsels, with which the Lecture will be closed.

1. Cultivate deep, enlightened PIETY, first of all, and above all. Make every thing subservient to this, for every thing depends upon it. If you be flourishing here, you will be flourishing in every thing: but if you be declining here, nothing can really prosper with you. Solid, enlightened, ardent piety is the best auxiliary to deep theological study. It is the soul of pulpit eloquence. It is the sweetest cement of love among brethren. It is the best pledge of professional usefulness. And it is thesurest foundation of that popularity which alone is worth possessing.

2. Make a point of retaining and cultivating your Academical literature and science to the end of life. As often as you can, review your college studies. Read a portion of Latin and Greek carefully every day. If your elementary scholarship be not such as you could wish, labour to improve it; and endeavour to impress upon every candidate for the ministry with whom you may have influence, the duty of laying a good foundation in this respect, before he enters on theological studies.

3. Let every candidate for the ministry resolve that he will spend at least three years in as close and devoted theological study as he possibly can. No longer think of deluding yourselves or of deluding the church with half a course, and even that clipped and abridged. Take time. Dig deep. Lay a good foundation. It is always the best economy, even of time, in the end.

4. Pay daily and hourly attention to the discipline of your temper and manners. If this matter be neglected, all your other attainments will be of little value. Coarse and vulgar manners may, and doubtless will, in many situations, totally interfere with clerical usefulness. A clerical disciple of *Chesterfield* is to be despised and detested. But a clergyman who is not a CHRISTIAN GENTLEMAN ought to be remitted to his instructors.

5. Let your AIMS BE HIGH; not for the attainment of places or titles; but of the most exalted *ministerial excellence*. Say not—"I can never be a thorough divine; I can never make a good speaker." If you will really aim high in this respect, and will take time and pains enough, you will gain your object. Be not discouraged though the way to that object appear to rise before you as a mountain. Before *patient toil*, with the Divine blessing, it will "become a plain."

6. Study to make the best use of the SOCIETY which you enjoy here. He who does not derive great advantage from the fraternal intercourse of a number of theological students, must be grievously wanting to himself. If the *collision* and *competition* which it affords, do not kindle up many a latent talent, and excite many a feeble affection, there is certainly sin somewhere.

7 Let perfect PUNCTUALITY in attending to all your plans and engagements mark your course in the Seminary. In every publick Institution there must be A PLAN of study. We have a plan here. Now, unless every student can bring himself habitually and rigidly to act upon a plan, and upon *our* plan, he had better study in private than in this place.

8. Suffer yourselves to make no engagements while here, which will interfere with close and effectual study. You have come hither to pursue your

studies with a view to the Gospel ministry. Never lose sight of this for a moment. And while you embrace every suitable opportunity of doing good to all around you, never engage, even in plans for doing good, in a way, or to an extent, which will materially interfere with the great purpose for which you have resorted to this school of the Prophets. Many things may be your duty in other places, and at some future time, which are not your duty *now* and *here*.

9. The object of this lecture will not be gained, unless *some* of your number shall resolve, not only to go through a complete course of three years in this Institution; but also to *extend the time* of your remaining here, one or two years longer, for the purpose of making far higher attainments than are common. If the religious publick could see a *few* of our youth taking this course, and apparently resolving to be THOROUGH DIVINES, they would, no doubt, be excited to establish in our Seminary, what seem not yet to have been thought of —I mean THEOLOGICAL FELLOWSHIPS. We have *Scholarships* in considerable numbers, for the use of those who are pursuing what may be called the *ordinary course;* but no *Fellowships*, for the support of such as wish to remain longer and go further. Let the Church only see that such Foundations are *desired and needed*—that is, that some ingenuous and pious youth are disposed to avail themselves of them—and we shall soon have them established.

10. If you wish to serve the Church with either acceptance or comfort, TAKE CARE OF YOUR HEALTH. It really appears as if the health of a greater portion of young ministers failed them now, than half a century ago. Perhaps I ought to have mentioned this among the reasons of the recent depreciation of ministerial eminence and usefulness. However this may be, make conscience of taking care of your health. And no diligent student can expect to preserve his health in any tolerable degree, without strict temperance;—rigid attention every day to the state of his body;—a large amount of gentle exercise in the open air; and constantly guarding against pursuing study, at any time, and especially at night, to the point of fatigue, much less of exhaustion.

11. Finally; Let every candidate for the holy ministry resolve that, by the grace of God, he will, for himself, do all in his power for raising and adorning the ministerial character. Let each one, henceforth resolve thus, and act accordingly, and all will be well. And may He who has the hearts of all flesh in his hands, so govern and guide your minds, and so preside over your studies, as that you may all be "workmen that need not to be ashamed."

[*Published by request.*]

CUMBERLAND PRESBYTERIAN COLLEGE.

Constitution of the Cumberland Presbyterian College.

WHEREAS, the *Synod of the Cumberland Presbyterian Church* have long considered Literature a most excellent auxiliary in promoting the interests of our holy religion, and fearing that the ordinary system of education pursued in most of our public Institutions has too great a tendency to unfit the pupil for the common employments of life, to unnerve bodily vigor, and consequently, to produce mental imbecility; and considering regular exercise essentially necessary to bodily health and mental energy, without which the great object of education must be entirely defeated—they, for the advantage of the rising generation in general, and their own Candidates and Children in particular, have thought proper to adopt the following Resolutions—

Resolved—that this Synod establish a College, to be known by the name of the CUMBERLAND PRESBYTERIAN COL-

LEGE. in some central situation within her bounds:—that,

Our highest Judicature shall in future constitute a Board of Trustees; but for the present five Commissioners shall be chosen, any three of whom may act, to select a site, receive donations, and subscriptions, purchase land, and make the necessary arrangements for bringing the Institution into operation; and shall have power to appoint a Committee of five, either in or out of their body, to act as a Board of Trustees until the next meeting of the highest Judicature. In the selection of a site, the Commissioners shall have regard to donations, healthfulness, and other conveniences of the place, and shall have power to purchase a tract of not less than 200, nor more than 500 acres of land for the benefit of the Institution:—that

The internal government of the Seminary shall be under a President, and such Professors and Tutors, as the Trustees shall please to appoint, who shall hold their offices during good behaviour, or the pleasure of the Trustees:—that

Annexed to the Institution there shall be a Theological Department, under the care of the Professors of Divinity, whose duty it shall be, to teach Biblical Criticism, Ecclesiastical History, &c.—and to deliver lectures twice a week during the Winter session. Until such time as the funds will justify the employment of stated Professors at the Institution, the Board of Trustees shall appoint men to write a certain number of lectures on subjects assigned them, [all which shall compose a body of Divinity,] whose duty it shall be to forward their lectures to whomsoever the Trustees may appoint to deliver them to the students and to examine them thereon:—that

The Committee, acting as a Board of Trustees, shall appoint a skilful manager to superintend the farming establishment, to erect cabins and other buildings, and to take charge of the boarding establishment:—that

Every student shall be employed in manuel labor not less than two nor more than three hours every day; and for this purpose the whole number of students shall be divided into suitable classes. The Superintendent of the farm shall call on each class in rotation to perform their term of daily labour, and shall be privileged to employ them at such kind of labour, principally agricultural, as may afford them useful exercise, and conduce to the interests of the Institution:—that,

So much of the produce of the farm as may be necessary shall be appropriated to the use of the boarding establishment:—that,

It shall be the duty of the Faculty to forbid the use of feather beds, and to restrict the students to a frugal and wholesome diet, avoiding all luxuries:—that,

The rate of Tuition shall be thirty dollars per year, and there shall be no charge for boarding and washing, unless the necessities of the Institution require it; but in no event shall this charge exceed the sum of thirty dollars per year:—that,

The privileges of the Institution extend to all young gentlemen of good moral character, who will comply with the terms of admission:—that,

All students shall pay semi-annually in advance the sums required by the rules of the Institution:—that,

All money collected after paying the salaries of the officers of the Institution, shall pass into the treasury and go to constitute a permanent fund for future exigencies; but be under the control of the Board of Trustees, who shall have liberty to appoint their Treasurer and Librarian:—that,

The Board of Trustees or Commissioners appointed as such, shall have power to appoint a certain number of agents to solicit donations, whose duty

it shall be, to report to the Board, and pay over all money received:—that,

Persons appointed to receive donations shall be authorized to receive money, books, horses, stock, or farming utensils:—that,

As the funds increase, the Board shall have power to make arrangements for the establishment of Professorships, and Scholarships, each of which, if founded by a Society or individuals, shall be named for, or by that Society or individual:—that,

The collegiate course, entitling a student to a Diploma, shall consist of four years regular study; and the following branches shall be taught—during the first year English and Latin Grammar, Corderii, Selectæ Veteri, Selectæ Profanis, Virgil, and Blair's Lectures on Rhetoric Abridged—during the second year, Horace, Cicero, Sallust, Greek Grammar, Greek Testament, and Græca Minora—during the third and fourth years the following sciences: Geography, Rhetoric, Logic, Mathematics, Natural and Moral Philosophy, Astronomy and History, with such other sciences as the Faculty may direct: that,

Candidates for the Ministry in the Cumberland Presbyterian Church shall not be received in the institution, unless they produce satisfactory testimonials from their Presbyteries, and shall not be entitled to a Diploma, until they are adjudged thoroughly acquainted with the sciences required by the discipline of the Cumberland Presbyterian Church:—that,

All the students shall have the privilege, but none shall be required to attend the Lectures on Theology, except the Candidates for the ministry in the Cumberland Presbyterian Church:—that,

If deemed expedient, the Board of Trustees shall have power to make the necessary arrangements for establishing a Printing Office, to publish a periodical paper, books, tracts, &c. and all the profits arising therefrom, shall belong to the permanent fund:—that,

The Rev. John Barnett of Caldwell Co. Ky. Rev Franceway R Cossitt of Elkton, Ky Gen. Joseph M. Street of Shawnoetown, Ill Ephraim M. Ewing, Esq. of Russellville, Ky. and Joseph D Hamilton Esq of Logan Co. Ky. be Commissioners to carry the above Resolutions into effect.

WILLIAM BARNETT, *Moderator.*
HIRAM M'DANIEL, *Clerk.*
Princeton, Ky. October 21, 1825.

We the undersigned, having been selected by the Synod of the Cumberland Presbyterian Church as Commissioners to carry into effect the objects specified in the above resolutions, do Resolve,

That donations will be received in money or property, real or personal, of any description whatever.

That each ordained Minister of said church, shall use his best exertions to obtain donations for the benefit of said Institution; and shall once in every three months make a report to the *Rev Franceway R. Cossitt* of Elkton, Kentucky, of the amount and nature of donations received.

That each of those authorized to receive donations, shall, as speedily as he can by a safe opportunity, remit the funds collected by him to the said Cossitt, and take his receipt for the same.

[Here follows a list of agents.]

That in obtaining subscriptions in the counties of Caldwell, Christian, Todd or Logan, two columns shall be opened on the subscription paper; one specifying the amount that will be donated in case the said Institution be located at or near the place designated in said column, the other specifying the amount that will be donated absolutely.

That the Commissioners meet in the town of Princeton on the first Monday in January next, for the purpose of re-

ceiving propositions and examining situations for a site for said Institution; and from thence, proceed to the town of Hopkinsville, from thence to the town of Elkton, and from thence to the town of Russellville, for the same purposes.

That one thousand copies of the foregoing Resolutions be printed, for the use of the members of Synod, the Agents and Commissioners.

That Editors friendly to the advancement of literature, are requested to publish the foregoing resolutions in their several papers.

JOHN BARNETT.
F. R. COSSITT,
JOSEPH M. STREET,
E. M. EWING
JOS. D. HAMILTON.

Princeton, Ky. October 24, 1825.

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From the Missiouary Herald.

SANDWICH ISLANDS.

MAUI.—STATION AT LAHAINA.

The joint communications of the missionaries at this station, already published, have brought the history of this branch of the mission down only to March 1824; though there have been brief notices of it, as late as December of that year, and even June of the past year. From recent communications it would seem, that a journal of transactions in the spring and the two first months of the summer of 1824, has been forwarded; but it has not come to hand. The letter from Mr. Stewart to the Corresponding Secretary, given below, describes the principal events in the months of August, September, and October.

Honoruru, (Oahu) Nov. 15, 1824.

The latter part of August was marked by two incidents of more than ordinary interest;—by the *marriage* of Stephen Popohee,* on the 22d of that month, to Pahatu, a near relative of the head man of Waitapu, a village of Maui, visited by Mr. Bigham and Mr. Richards in the summer of 1823; but more particularly by the *public fast* enjoined on the chiefs and people by Kaahumanu, on account of the insurrection and war at Tauai, and observed on the 27th.—The following is an extract from my journal, dated on the evening of that day.

Public Fast proclaimed by Kaahumanu.

"A proclamation of the fast and its design, was fully made last night throughout the district, and the strictest orders given against eating, cooking, fishing, bathing, playing in the surf, drinking rum, singing, dancing, and every thing, except prayer, and the exercises of the Gospel. Externally it has been a sacred day. The most uninterrupted stillness has every where reigned. Not an individual of any age has been seen in the ponds, or in the surf, not a canoe on the ocean, not a laborer in the field. From day-break till sunset the stillness of the grave has rested on Lahaina, while the smoke of a single fire has not been seen to rise from the most remote, retired situation. At 9 o'clock, we met the chiefs in a grove of kou trees, where we used to hold worship before the chapel was built, and with them an audience of nearly, if not quite, 1,000 people. Mr. Bingham (who was with us at the time,) preached an appropriate sermon. We did intend holding the afternoon service at the same place, on account of the multitude assembled, but a shower of rain made it inconvenient, and the second sermon was preached to a full congregation in the chapel. Toward dark, a herald went through the settlement, giving permission to the people to kindle fires, and partake of refreshments. This is the first public fast, according to the word of God, and the usage of Christians, observed by the natives of these islands; and is

*A native young man, who was educated at the Foreign Mission School at Cornwall, and embarked with Mr. Stewart and others at New Haven.

the more worthy of remark from the fact, that the first suggestion of the propriety of a thing of the kind was from the chiefs to the missionaries, and not from the missionaries to the chiefs."

Idolatrous Sacrifice.

In the early part of October, we were called to lament a greater departure from the path of rectitude and piety in our little pupil Nahienaena, than at any former period. She is so young, however, that her actions are rather to be attributed to her wicked house-hold, than to herself.

On the 5th ult. she left Lahaina for a village belonging to her, eight or ten miles south of that settlement. Her ostensible reason was, to visit her possessions there; but her real motive, to sacrifice to her former gods. Of this we had some intimation, and accompanied by the governess, I followed her, and remained a day, in order to prevent any thing of the kind. But she appeared so well, and gave such positive assurance that she had no intention of "kindling a fire to the devil," that, after a solemn conversation with her, I returned. Much to our sorrow, however, she was guilty of the abomination, and in it forgot the God of her mother. The priest would not sacrifice at Lahaina, because, to use his own words, there was "too much praying to Jehovah there," for the success of his rites.

A Company of Praying People.

To us the evil was made productive of early and happy fruits. As soon as the next day, we learned that not even all who had accompanied the princess had "bowed the knee to Baal." Four or five, including the young queen Kekauonohi, entirely refused to countenance, or take any part in the sin; and, while the sacrifice was making, joined in singing hymns, and in prayers to Jehovah. Their answer to every importunity, and every threat, was, "Jehovah is our God. We have cast off the false gods of former days, and we will not turn to them again. Jehovah is the God of us."

In the preceding letter, mention is made of an idolatrous sacrifice offered by the young princess Nahienaena. In a letter from Mr. Richards to the Assistant Secretary, dated on the last day of the January following, a more pleasing view is given of her conduct and character. The passage to which we refer is the following.

The little princess never appeared so well as now. She attends the female prayer meetings, and even takes part in them. Those, who have heard her pray, say she excels all the native females they have heard. She is inquisitive in asking questions, and proposes many of a very interesting character. It is only within the last two months, that she has appeared so well.

With respect to the progress of religion at Lahaina, a year ago, Mr. Richards says:

I think there are now not less than *seventy* praying persons in Lahaina. In the morning, as I walk along the little streets, I hear the voice of prayer in every direction. A week from next Sabbath, two persons will be propounded to the church at this station, viz. *Puaaiti* and *Tauawahine*. They will probably be received into the church on the first Sabbath in July.

HAWAII.—STATION AT WAIAKEA.

In the last Report of the Prudential Committee, which is now in a course of distribution, it is stated with reference to the missionaries at the Sandwich Islands, that "the Committee, desirous of promoting the comfort and success of devoted men and women, are building a small schooner for their use, to be employed in conveying them and their effects from one station to another, and in other important services."

This vessel, of about 40 tons burthen, and called the "MISSIONARY PACKET,"

is on the point of sailing for the islands, with supplies for the mission.

Kapiolani, a pious Chief Woman.

In December, they heard that Kapiolani, the wife of Naihe, the interesting chief of Kearakekua, was on her way to make them a visit. Mr. Goodrich met her at the volcano, and was welcomed by her with the most friendly salutations.

With her he descended the crater, and viewed its fires, and smoke, and running lava. None of her countrymen had probably ever viewed the tremendous scene with feelings like those which filled her heart. They had always approached with trembling awe, as to the feet of a god of terrible power, whose wrath must be appeased with offerings. *She* approached feeling that what she beheld was a display of the power and majesty of that God, who made heaven and earth, and who sustains, and controls, and directs all things.

While standing on the ledge, which bounds the crater at the distance of more than 500 feet from the top, with those materials of destruction before her eyes, which had often spread terror and dismay among the inhabitants of the eastern and southern divisions of that island, she directed one of her attendants to engage in prayer, in which service she and her whole company, with much solemnity, united.

Before her arrival at the volcano, she was met by a priestess of Pele.* who warned her not to proceed, as, in case she did, the god would come out and destroy her. Kapiolani demanded who she was, that thus addressed her? The reply was, "One in whom the god dwells." "Then," said Kapiolani, "you are wise, and can teach me; come and sit down." She seemed loath to obey, but Kapiolani insisting on her compliance, she yielded. Food was offered her, but she said she was a god, and did not eat. She held a piece of tapa in her hand, which she said was a *palapala* (a writing, or letter) from *Pele*. She was requested to read it, but was reluctant, and when forced to comply, she muttered over a medly of nonsense. Kapiolani then produced her spelling-book and hymns, and said, "You have pretended to deliver a message from your god, but we have not understood it; I will now read you a message, which you can understand; for I too have a *palapala*." She then read sentences from the spelling book and some of the hymns, and spoke to the impostor concerning Jehovah the true God, who made all things.—of Jesus Christ the only Saviour.—of repentance and a new heart. During the conversation, the woman held down her head, and was silent; and when Kapiolani had finished her address, she said, the god had left her, and she could make no reply. Being afterwards invited to eat, she partook without ceremony.†

*The reputed goddess of the volcano.

† In the letter of Mr. Richards to the Assistant Secretary, which has been already quoted, reference is made to the visit of Kapiolani to the volcano, here spoken of.

"While on her way to the volcano," says Mr. R., "she was accosted by multitudes, and entreated not to proceed, lest the goddess of the volcano should be provoked to destroy her. But she answered, 'If I am destroyed, then you may all believe in Pele; but if I am not, then you must all turn to the *palapala*.' When near the crater, a man, whose duty it is to feed Pele by throwing berries and the like into the volcano, entreated her to go no farther. 'And what,' said she, 'will be the harm?' The man replied, 'You will die by Pele.' Kapiolani answered 'I shall not die by your god. That fire was kindled by my God.' The man was silent, and she went onward, descended the crater several hundred feet, and there joined in a prayer to Jehovah. She also ate the berries consecrated to Pele, and threw stones into the volcano. 'All the district,' said the headman of Kapiolani to Mr. Richards, 'see that she is not injured, and have pronounced Pele to be powerless.' ¥

Progress of Education.

After Kapiolani's arrival at Waiakea, she used all her influence with the people, to interest them in the object of the mission, and, during the ten days which she spent there, so successful were her efforts, that the school, from 20 scholars, was increased to about 100; and the audience on the Sabbath, in the same ratio. The means, which the brethren then possessed of supplying themselves with provisions, were scanty. Her solicitations and representations induced the people to contribute generously for their support.

Dimensions of the Great Crater at Kirauea.

With respect to the volcano, of which, in our last number, an account was extracted from the "Journal of a Tour around Hawaii," Mr. Chamberlain thus speaks.

Though it is an unseasonable hour, I cannot avoid stating, for your information, particularly if the Journal of the Tour is not yet published, that Mr. Goodrich and myself visited the volcano again, and, with a line, measured the upper edge of the crater, and found it to be *seven miles and a half* in circumference. We then descended and measured one side of the ledge, and satisfied ourselves, that, at the depth of 500 or 600 feet, the circumference is at lest five miles and a half. We did not get the exact depth of it, but judge it not less than *one thousand* feet. We had good opportunities for forming a judgment. It is a fearful place.

I would not neglect to acknowledge the receipt of your much esteemed favor of October 15th, 1824. I am, dear Sir, with sentiments of great respect and affection, your servant and fellow laborer, LEVI CHAMBERLAIN.

Wisdom is better without an inheritance, than an inheritance without wisdom.

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, MARCH 3, 1826.

A letter from "*An Inquirer*," at Middletown, has been received, and shall be attended to next week.

KENTUCKY BIBLE SOCIETY.

Lexington, March 6th, 1826.

I use this method of informing the friends of the circulation of the Bible—that the Revd. Richard I. Walke has been duly appointed and commissioned, an agent of the Kentucky Bible Society auxiliary to the American Bible Society—for the purpose of establishing Bible Associations, making collections, ascertaining the wants of the people on this important subject, and by every laudable and christian means, of promoting the more general use, and knowledge of the Holy Scriptures. He is herein commended to the hospitality, confidence and assistance of his fellow-citizens—and especially to the fellowship and christian regards of the churches of Christ in Kentucky.

By order of the Board,

JOHN M HEWETT,

Pres't. Ky. B. S.

NINETEENTH CONGRESS.

SENATE.

FEBRUARY 10—16.

On Tuesday, the bill for the survey of a route for a Canal across the Peninsula of Florida was the subject of discussion the whole day, and was ordered to be engrossed for its third reading. During the discussion, Mr. Johnston, of Louisiana, stated that 150,-

000 tons of shipping were employed in the commerce of the Mississippi; that 732 vessels entered the port of New-Orleans during the year 1825; and that he had received from a gentleman in Boston, well informed on the subject, a schedule of all the vessels lost on the Bahama Banks and the Straits of Florida, last year; that they amounted to 64 vessels; that the first five amounted to $473,000, and the whole loss of the balance would exceed $700,000.

On Wednesday, the Senate was engaged the greater part of the time in the consideration of Executive business. The bill for the survey of a route for a Canal between the Atlantic and the Gulf of Mexico was passed, and sent to the House of Representatives.

WASHINGTON, Feb. 7th, 1826.

It is said that if the judiciary bill should pass the Senate, that Mr. McL. will be appointed one of the Judges of the Supreme Court of the United States; if so, it is more than probable that J. W. Taylor, will receive the appointment of Post Master General.

From the Albany Argus, Feb. 6.

The results of the Census of the State of New-York.—The following are the aggregrates, as ascertained by the recent State census, the results of which were communicated to the Legislature on Saturday.

Whole number of souls	1,616,458
males	822,897
females	793,561
subject to militia duty	130,645
qualified to vote	296, 132
aliens	40,430
paupers	5,610
persons of colour not taxed	38,770
do. taxed	931
do. qualified to vote	298
married females, under 45 years	200,481
unmarried females, between 16 and 45	135,391
do. do. under 16 years	361,624
marriages the year preceding	11,553
births, male 31,514, female 29,869	60,383
deaths, male 12,525, female 10,019	22,544
acres of improved land	7,160,967
neat cattle	1,513,421
horses	349,628
sheep	3,496,539
hogs	1,467,573
yards of fulled cloth domestic manufacture, preceding year	2,918,233
do. flannel and other wollen cloths not fulled	3,468,001
do, linen, cotton and other cloths, domestic manufacture	8,079,992
grist mills	2,264
saw mills	5,195
oil mills	121
fulling mills	1,222
carding machines	1,584
cotton factories	76
woollen factories	189
cotton and wollen factories	28
iron works	170
trip hammers	164
distilleries	1,129
asheries	2,105
deaf and dumb persons	645
of which 141 are supported by charity.	
idots	1,421
of which 442 are supported by charity.	
lunatics	819
of which 184 are supported by charity.	

CONGRESS AT PANAMA.

The primary topics to which the attention of the representatives in the congress at Panama will be directed, are these, as enumerated by the wri-

ters in the South American newspapers, and quoted in the N. A. Review:

1. To form a solemn compact, or league, by which the states, whose representatives are present, will be bound to unite in prosecuting the war against their common enemy, Old Spain, or any other powers, which shall assist Spain in her hostile designs, or in any otherwise assume the attitude of an enemy.

2. To draw up and publish a manifesto, setting forth to the world the justice of their cause, and the relations they desire to hold with other Christian powers.

3. To form a convention of navigation and commerce, applicable both to the confederated states and to their allies.

4. To consider the expediency of combining the forces of the republics, to free the islands of Puerto Rico and Cuba from the yoke of Spain, and in such case, what contingent each ought to contribute for this end.

5. To take measures for joining in a prosecution of the war at sea, and on the coasts of Spain.

6. To determine whether these measures shall also be extended to the Canary and Philadelphia islands.

7. To take into consideration the means of making effectual the declaration of the president of the United States, respecting any ulterior designs of a foreign power to colonize any portion of this continent, and also the means of resisting all interference from abroad with the domestic concerns of the American governments.

8. To settle, by common consent, the principles of those rights of nations which are in their nature controvertible.

9. To determine on what footing shall be placed the political and commercial relations of those portions of our hemisphere, which have obtained, or shall obtain their independence, but whose independence has not been recognized by any European or American power, as was for many years the case with Hayti. *Amer. Mer.*

From the British Press, Dec. 22.

THE EMPEROR ALEXANDER'S DEATH.

The following story appeared in the Morning Post respecting the death of the Emperor Alexander. We can hardly suppose that a story so serious in accusations would be put about without some foundation. We see no hint of the kind however in the French Papers, nor any comfirmation of this report, though it will be seen that the French Secretary of Legation at Berlin has arrived at Paris:—

About five years ago the Grand Duke Constantine conspired against the authority and the life of his brother. The plan was discovered, its object defeated, and its author pardoned; and all that ever reached the public was a confused knowledge that some regiments of Imperial Guards had shown symptoms of insorbination at or near St. Petersburg, which had been promptly repressed.——Constantine was pardoned; but he was ordered to remain within the bounds of his viceroyalty, and informed that as a further punishment, he should be cut off by a solemn will from his succession to the Crown, which the Emperor would leave to his younger brother Nicholas. With a view perhaps to preserve, or to regain his popularity with the army, Alexander then gave way, for a time, to the spirit of religious enthusiasm with which it longed to revenge the barbarities committed at Constantinople and in Moldavia on the Greeks and their common Patriarch; and in so doing he conceived that he took from the rebellious the weapon which had lately been turned against him. Firm and consistent only when unopposed, no sooner did Austria and the other members of the Holy Alliance hear of the

intended project than they worked up on his weakness, and by inducing him to check suddenly the ardour which he had lately encouraged, created in the minds of his soldiers, and even of his people, a disposition still more favourable to the designs of traitors than that of which they had previously availed themselves. Things remained in this state of apparent order and security as long as Alexander was on his guard, and sojourned within those parts of his empire where his subjects felt the benefit of his kindness and his presence, and protected him with their gratitude and their love. No sooner, however, had he resolved on his distant expedition, and ventured to the seat where discontent and disaffection prevailed, than plans for his destruction were renewed. Whether the fatal will had been made and was to be set aside, which could easily be done by those who should succeed in taking an Emperor's life, or whether its execution was to be prevented, the author of the crime alone can tell; but his orders were issued, and have been but too faithfully obeyed. The conspirators (who they were will be known when the new Imperial Household is formed and titles and places are bestowed) took every means to create in their intended victim the most unbounded confidence. All on his passage was contentment and happiness, and never in the centre of his capital and his guards had Alexander thought himself more secure or more beloved. On his return from the Steppes of the Crimea, and before he quitted Taganrog, a succession of fetes was given. In one of these a water party was formed on the sea of Azof, which laves the walls of the town.—The conspirators contrived that the imperial boat should be manned entirely by themselves and their friends. The confident Monarch embarked before a gazing population, and the boat rode gayly, with the shouts of thousands from the shore to fill its sails and to cheer its return. But when they sailed, and she was solitary on the waters,—when no eye could see, and no ear could hear,—with a struggle, or in calm despair,—midst the curses of unmasking foes, or in deep silence, a mental voice alone thundering "Retribution!" the Autocrat of half a world was strangled.

RUSSIA.

The Emperor Alexander died on the morning of the 1st of December, (N. S.) and all the accounts of his illness and death are such as to leave no doubt of the fact that he died a natural death. The most respectable of the London papers speak in the strongest terms of condemnation of the journal which put in circulation the calumnious report of the Emperor's assa-sination. *N. Y. Spectator.*

The following is the Decree issued at St. Petersburgh, on the receipt of the news of the Emperor's death. It was published in the St. Petersburg Journal on the 28th of November Old Style, (Dec. 10.) *Ib.*

"Divine Providence, in its inscrutable decrees has just visited the Russian empire with a calamity to which no language can do justice.

"A courier, who arrived from Taganrog on the 27th instant, has brought the afflicting news of the death of the Emperor Alexander.

"On the first news of this calamity, the august members of the Imperial Family, the Council of the Empire, and the Ministers assembled at the residence of M. the Grand Duke Nicholas He first, and after him, all the functionaries who were present, as also all the regiments of the Imperial Guards, took the oath of fidelity to his Majesty Constantine the First."

SWEDEN.

The *Christiana Gazette*, of Dec. 8. contains the official news of a treaty concluded on the 9th of November last, between the King of Sweden and Norway, and the King of Great Britain, relative to the Slave Trade The King of Sweden engages to cause penal laws to be passed as soon as possible against this traffic. The vessels which are suspected are reciprocally liable to be visited by the ships of war of the contracting parties, and subject to confiscation in case the suspicions should prove to be well founded. Two tribunals shall be established, one in the Swedish island of St. Bartholomew; the other at Sierra Leone, on the coast of Africa, to decide in the actions which shall be brought in consequence of the capture of ships, and to adjuge the indemnities to be given in case of detentions without due grounds. *Ib.*

TRIESTE, DEC. 9.

Late letters from Corfu, announce that the European transports freighted with Greek families which Ibrahim Pacha was sending into slavery to Alexandria, have been taken by the Greeks and sent to Hydra. The Frank Captains charged with so odious a commission, have, it is said, been massacred by the Greeks. Ibrahim Pacha seems desirous to execute the purpose of which we have already so frequently spoken—of peopling the Morea with Egytians, and sending the christrians into Egypt.

The London Literary Gazette, of the 24th. Dec. says—

"We have been frequently asked, "is it true, that Sir Walter Scott is writing the Life of Buonaparte?" to which we can certainly reply that he is; that the work is well advanced, and that it will probably be ready for publication about the end of next Autumn; and that it is written in a fine vein of philosophical impartiality, and breathes throughout the most perfect candour and good temper. The style is also spoken of as being carefully attended to, and a chaste example of historical excellence."

STATISTICS.

Recent calculations give the following as the amount of the population, and the extent of territory, of the principal Monarchies of Europe.

	Sq Miles.	*Inhabitants*
Russia, in Europe,	75,154	47 660 000
——, out of Europe,	292,339	11,714.000
England, in Europe,	5.554	21,400 000
——, out of Europe,	176 971	115 141,000
France, in Europe,	10,086	30,749.000
——, out of Europe,	667	469 000
Austria,	12.265	24 691.000
Prussia,	5.014	11,400,000
Total,	578 060	263,224.000

Supposing the earth's surface to be 2,512.000 square miles, and its inhabitants to amount to 938.000.000, then these five Monarchies occupy nearly a fourth part of the surface, and rule over two sevenths of the human race. Europe having 155.220. square miles, and a population of 206,780,000 inhabitants, the five powers possess more than two thirds of its territory and of its population.

The Empire of China, however, is more extensive and more densely peopled than all Europe.

The Spanish Monarchy, before its dissolution, reckoned 30 millions of people. *Fam. Vis.*

HORACE VERNET'S NEW PICTURE.

The scene represents one of the largest courts in the chateau of Fontainbleau. Napoleon appears at the head of his guard, whose imposing air is not yet effaced by their fall. The standard bearer stands a little before the first rank. The commander of the guard and some few officers who have not as yet abandoned their chief

are seen around him bearing on their countenances a deep impression of sorrow and despair

The commissioners of the allies, sent to give the last blow to a man whose power made all the continental sovereigns tremble, are casting a respectful look on their prisoner, whom the familiars of his antichambers had already forsaken, and whose misfortunes a few faithful soldiers are still lamenting. One of these commissioners, the same who represented the king of England (not Sir Hudson Lowe,) seized with admiration and respect, waves his hat, and lets a most emphatic exclamation escape, such as Alexander's soldiers uttered at the sight of Porus, after his defeat, greeting him with the name of *brave* and *great*. This historical fact does honor to the British character. It perfectly coincides with the feeling of admiration and respect which the English tars evinced towards Napoleon during his exile on the rock of St. Helena, feelings in which all England participated except the creatures of government.

Napoleon is taking his last farewell of his old companions in arms, a few of whom obtain permission to follow him in his exile To each of them he addresses a word of consolation, which is more or less homage paid to the remembrance of some military achievement or other. The deepest grief is painted on the features of those heroes, who are on the point of bidding an everlasting adieu to their standard and their general. They appear as if they knew beforehand what kind of retreat was reserved for him, who, not long before, reigned over the whole continent. Some of them dare not cast their eyes on their hapless chief; others are repressing their signs; and all of them, struck with amazement, are preparing to catch the last words from the lips of him who so often led them to victory.

The moment is not yet come in which the emperor takes the eagle from the hands of the standard bearer, and presses it to his bosom. Some people have regretted that the artist did not prefer that situation to the one he has chosen; and they may, perhaps, be in the right. Such as it is, however, it produces the most wonderful effect. The place, which the standard bearer occupies on the canvass, fully indicates the part he is going to play. Tears are dropping from the eyes of that officer to whose care the honor of his regiment had been so long entrusted. He covers his face with his hand, and is the great object of the spectator's secondary attention. That part of the picture is truly interesting, and evinces the painter's delicate touch, at the same time shows his ability in surmounting, nay, in making the best even of the obstacles he had to encounter.

The whole is a complete gallery of portraits of the most striking resemblance. It is a production worthy, in every respect, of the genius and energy of Vernet's pencil.

Paris Observer.

DEAF AND DUMB.

Statement made by Dr. Akerley, in relation to the Deaf and Dumb.

The deaf and dumb are calculated to be in the proportion of one in every 2000 of the population of the United States, which will give over 5000.

The same estimation is made in Europe.

The proportion holds good in New-York, Philadelphia, Albany, and Cincinnati, in Ohio, where the number of deaf and dumb have been ascertained

The deaf and dumb are not all born so. Many lose their hearing from sickness, and become mute even after they have been taught to speak.

Deafness, however, appears to run like diseases in families and become hereditary.

It is common to find two, three, four and more in one family.

There are several schools for the deaf and dumb in the United States, established in the following order:

1. In Hartford, Connecticut.
2. In the city of New-York.
3. In the city of Philadelphia, by David G. Seixas.
4. A private school in Philadelphia, by D. G. Sexias, when he was removed from the other. He has recently located his school in New Jersey, and obtained the patronage of the legislature of that state.
5. A school at Danville, in Kentucky.
6. One at Canajoharie, Montgomery county, N. York.—*N. Y. Stateman*

From the Christian Mirror.

SOUTHERN ADVERTISEMENTS.

We gave, a few weeks since, a specimen of southern advertisements, hoping it would assist our readers to *realize* that *human beings* are indeed *bought and sold* in this "land of liberty." We now give another specimen, which we found in a Cahawba paper.

"NEGROES FOR SALE.

"Between forty and fifty likely young Virginian born NEGROES will be in the town of Cahawba on Friday next, and will remain there for some days for sale. They consist of likely young men, girls, boys, women and children. Among them are some valuable cooks and house servants. Great bargains may be had, if early application is made. Cotton will be taken in payment, if preferred. For further information inquire at the Bar of Mr. White's tavern."

If any thing is wanting to set the above in its true light, read the following from the Genius of Universal Emancipation.

To the Editor—Sir:—The following advertisement was handed into the office of the National Intelligencer, and payment offered for insertion; yet it was refused; and this too when they are constantly inserting similar advertisements.

CASH! CASH! FOR WHITES!!

Having good reason to believe that a cargo of the white sons and daughters of our republicans will bring a good price at Algiers, (seeing their yellow children sell so well in our republic,) I am induced to offer a great bargain for twenty white boys, of any age, and for twenty-five girls, (those of age and beauty to suit the Bashaws would be preferred,) if delivered in good shipping or driving order, that *is, chained and manacled, at the door of the Representatives Hall, Washington.*

Should parents or guardians prefer to join in the venture, rather than take a price paid down for their children, there will be no objection.

If some enterprising men, who have the misfortune to have no *white* children of their own, will proceed to some village, force away children and youth, where their parents have a foolish squeamishness about parting with, or selling their offspring, and bring them on, no questions will be asked how they came by this property, any more than when they sell their smutty children for slaves. Apply to the

KEEPER.

Some men of a secluded and studious life, have sent forth from their closet or their cloister, rays of intellectual light that have agitated courts and revolutionized kingdoms, ;like the moon, which, though far removed from the ocean, and shining upon it with a serene and sober light, is the chief cause of all those ebbings and flowings which incessantly disturb that world of waters

POETRY.

THE WRECK —BY MRS HEMANS.

All night the booming minute gun
Had pealed along the deep,
And mournfully the rising sun
Look'd o'er the tide worn steep.
A bark, from India's coral strand,
Before the rushing blast,
Had nailed her topsails to the sand,
And bowed her noble mast.

The queenly ship! brave hearts had striven
And true ones died with her!
We saw her mighty cable riven,
Like floating gossamer!
We saw her proud flag struck that morn,
A star once o'er the seas,
Her helm beat down, her deck uptorn,
And sadder things than these!

We saw her treasures cast away;
The rocks with pearl were sown;
And strangely sad, the ruby's ray
Flashed out o'er fretted stone;
And gold was strewn the wet sands o'er
Like ashes by a breeze,
And gorgeous robes, but oh! that shore
Had sadder sights than these!

We saw the strong man still and low,
A crushed reed thrown aside!
Yet by that rigid lip and brow,
Not without strife he died;
And near him on the sea-weed lay,
Till then we had not wept,
But well our gushing hearts might say,
That there a mother slept!

For her pale arms a babe had pressed
With such a wreathing grasp,
Billows had dash'd o'er that fond breast,
Yet not undone the clasp!
Her very tresses had been flung
To wrap the fair child's form,
Where still their wet, long streamers clung
All tangled by the storm.

And beautiful, 'midst that wild scene,
Gleam'd up the boy's dead face,
Like slumber's, trustingly serene,
In melancholy grace.
Deep in her bosom lay his head,
With half shut violet eye;
He had known little of her dread,
Nought of her agony!

Oh! human love! whose yearning heart
Through all things vainly true,
So stamps upon thy mortal part,
Its passionate adieu!

Surely thou hast another lot,
There is some home for thee,
Where thou shalt rest, remember not
The moaning of the sea!

From the London Magazine.

THE ORPHAN.—A PICTURE OF WAR.

I was but a child when my father fell,
And a child when I saw my mother die;
But though years have gone, I remember well
My father's last look, my mother's last sigh;
She sought the red field, where the war had been,
And she bore me were mangled bodies lay;
But I knew not the horrors of such a scene,
And, 'mid all, my young heart smiled, and was gay.

On the ground I saw my sire reclined—
But I knew not then he was dying there,
And still I prattled, and smiled, and twined
My fingers round his bloody hair,
Tho' so faintly he breathed, "My son, my son,"
Blessing me there with his parting breath;
Ah! little I dreamed that his days were done;
The look he gave me was the look of death.

And there was my mother sitting by,
And her watch beside my sire she kept,
But no gathering tear had dulled her eye;
I thought her happy who had not wept.
How *I* wondered, when the night came on—
They had made the cold green each their bed—
But at morning my mother too was gone,
And I was an ORPHAN—both were dead.

—:o:o:o:—

The Contrast.—In the year 1272, the pay of a laboring man in England was three half pence per day. At that time the price of a Bible, with a commentary fairly written, was thirty pounds. The precious volume, which may now be obtained by many laborers for one day's pay, would then have cost them more than *thirteen years'* labor to procure. This striking contrast cannot be contemplated without gratitude. *Christian Mirror.*